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# The American Friend

Old Series
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MAY 13, 1937

New Series
Vol. XXV. No. 10

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Pacific School of Religion
Berkeley, Calif.

# CALLING ALL FRIENDS!

**An Opportunity For a**

## "SERVICE OF LOVE IN WARTIME"

### Here is a Program of Practical Peace Action

#### WHY WORRY ABOUT SPAIN?

Twenty years ago we entered a war to end war, a war to make the world safe for democracy. Twenty years later democracy is being forced out by dictatorships and wars and rumors of wars rise on every side. Most of us know that peace is not gained by fighting, nor democracy assured by bloodshed. But are we yet ready to act on our faith in the power of non-violence? Do we really believe in the reconciling power of love? Are we ready to demonstrate goodwill? Are we really ready for practical peace action?

As we face these questions the situation in Spain rises to test our every answer. Such a mass demonstration of violence and hatred as is now conspicuous in Spain challenges all who are committed to the way of love, peace and goodwill. It is not true we are not involved in this conflict so far removed in actual distance from us.

Spain's conflict which is daily producing great suffering and need on both sides is shocking the whole world. Many groups in many countries are offering aid in various forms to one side or the other. Already many appeals have been made in this country and these appeals have met with generous response. The Youth of America has been challenged and stirred by those who represent a Cause for which they are willing to risk all.

If there are such great goals to be gained why shouldn't we throw our strength in and help to win them? Both sides believe they have great goals and in war the very aims for which men die and women and children suffer, are lost.

But if there are great moral ends to be gained . . ? War is an immoral means and never by the use of immoral means do we reach a moral end.

Shall we then remain neutral? Our position is not one of neutrality merely. Neutrality implies a complete disinterest in either side. Friends **are concerned** but they are concerned with what is happening to those on both sides. Whatever we may feel about the issues involved there is something still more important to us, our faith in "that of God in every man." War is an utter denial of this faith.

Greater than aloofness, greater than neutrality, greater than partisanship is our task. It is our responsibility to be sensitive to the great suffering and need, to let those who suffer know that we do care, and to prove our concern sincere by helping as we may in the spirit of love and goodwill to minister to their needs.

In the face of such mass violence and mounting hatred the chance of our efforts having much reconciling effect seems slight. But we who claim to live in the "virtue of that life and power which takes away the occasion for all wars," must have faith that some seed will be sown and that if we prove our faith by our deeds, some day the world will learn the better way.

#### WHAT FRIENDS CAN DO

1. In the Meeting—Have attention called to the Project in every local Meeting on Goodwill Sunday, May 16th. Either take an offering then or plan for one to be taken the following Sunday.

2. In the Sunday School—The children in the Sunday School are probably familiar with the various Goodwill projects such as the sending of Dolls to Japan, School Bags to Mexico, Treasure Chests to the Philippines and Friendship Folios to China. Suggest that Sunday School classes bring contributions for Spanish Child Feeding. If it is important to send Dolls and School Bags and Treasure Chests as gestures of Goodwill in time of peace it is doubly important to show love and goodwill to those who are suffering in time of war.

3. In the Home—Encourage every Friends family to contribute, a minimum of one cent for each member of the family at each meal on Goodwill Day to help feed Spain's hungry children. This is one way to demonstrate goodwill. Send the money in through your local meeting.

4. In the Community—Find out whether or not there is a Committee in your community working on this project. If not, Friends could assume the responsibility for establishing such a Committee of leaders of churches, civic organizations and peace groups. Do not hesitate to make this a community issue. Those who have wanted support for one side or the other have made broad appeals. Have the friends of Peace and Goodwill less cause?

5. In Discussion Groups—Discuss the Spanish situation in your Adult and Young Peoples Classes. Try and understand what issues are involved. Discover why war will not bring what either side really wants. See why our help must go to those who suffer and have need irrespective of cause or allegiance.

6. Young Friends—The Committee on United Christian Youth Movement has endorsed the Child Feeding Mission and are encouraging all Christian Youth Groups to participate in it. They expect to send someone to Spain to represent the Christian Youth groups of America. S. Emily Parker, a Friend and former Executive Secretary of the Board of Young Friends Activities, has been chosen for this task. Young Friends who wish their contribution to go to this specific purpose may indicate this when turning in their contribution.

**Make the Observance of Goodwill Day Real This Year**

**Send Contributions to**

**THE NON-PARTISAN SPANISH CHILD FEEDING MISSION**

**of the**

**AMERICAN FRIENDS SERVICE COMMITTEE**

**20 South Twelfth Street, Philadelphia, Pa.**

**Sponsored by the**

## Peace Board of The Five Years Meeting

# THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

WALTER C. WOODWARD
Editor

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# EDITORIAL

## In Tribute to the Spirit of Parenthood

IT is the time of leafing trees, of lush, up-springing grass, of blooming flowers, of exultant bird songs. We call it Spring. It is life renewed—new life coming up out of nature's travail of night and darkness.

An appropriate time, this, for the observance of Mother's Day, a few days off yet as we write, but which will have been observed ere these words are read. It is a beautiful idea, this designation of a day sacred to motherhood: to motherhood, eloquent of new life born of suffering and cherished in sacrifice. Fragrant flowers and loving greetings are fitting but inadequate expression of the deepening love which they betoken.

And yet, the recurring day brings us increasing stoppage of mind over the exclusiveness of its observance. The recognition of motherhood is limited almost entirely to those who have had its physical experience. It is true that those who have gone down into the valley to bring forth new life have partaken of the sacrament of suffering that is one important factor in the full sense of motherhood. However, true parenthood is a spiritual quality even more than it is a physical one. Some are parents by circumstance only, while others who are childless in the physical sense manifest the brooding, ministering spirit of parenthood at its best.

This year, as for some few years past, a noble mother has been chosen and designated as a national symbol of creative, effective motherhood. She has been widely publicized as the embodiment of what mothers may be and do. As we note her record of service, and gaze upon a picture which bespeaks her fine personality and character, we do not doubt her worthiness for this citation. Our thought turns, however, to another, who would have been so entirely worthy of this recognition that no "story" of record and explanation would have been required. The mere mention of Jane Addams of Hull House would have been adequate and convincing. Who more truly than she has embodied the spirit and service of motherhood?

These reflections have been pressed home upon us afresh this year by the recent passing of friends who, while not parents in their own physical right, exemplified the finest ideals of parenthood. By rather a striking coincidence, this issue contains the notice of several such, and it is especially appropriate that their names appear at the season of Mother's Day observance. How very much poorer would this world have been without an Emma Charles, a Nellie Maris, a William and Rebecca Davis, a Herman Hill! One became all that a mother could mean, not only to a husband's motherless children but later to the many academy students whom she housed and mothered; one reached out motherly arms for a son and daughter whom she cherished as her very own; a husband and wife made their childless home a shrine of parenthood; one who had not wife and children radiated the spirit of loving kindness so that little ones turned to him gladly.

But our tribute of appreciation must not be confined to those who have passed on. All of us are deeply appreciative of friends who, without the obligation and constraint of parental responsibility, become true parents in loving concern and service. In them the parental instinct has become sublimated. It is as if the parental yearning has been distilled and refined in the crucible of unfulfilled hope and is poured out as a precious ointment upon the children of others.

And so we enlarge our circle of parenthood to pay our tribute of love, not only to parents in the flesh, but also to those others who so nobly exemplify the true spirit of parenthood.

## How Good Will May Be Implemented

NEXT Sunday, May 16, is Good Will Sunday. Most timely is such designation. If there is one thing more than another of which the world stands in need just now it is good will.

Unlike the wind, good will does not merely blow where it lists. It has to be created. It develops by demonstration.

Excellent opportunity to back profession with practice is offered by the non-partisan child feeding project in Spain, sponsored and directed by the American Friends Service Committee in cooperation with the Mennonites and Brethren. On each side of the battle lines in that strife-torn land are innocent

children who need food. Now people in general and Friends in particular may differ on scores of controversial issues—including those arising out of the struggle in Spain—but no controversy ever exists when it comes to a question of giving to the relief of children in distress. First, then, is the call to meet human need.

This enterprise is more than one of physical relief, however. As a practical expression of good will, made impartially to embattled Spain, it is a friendly declaration of the better way. There are those who would aid the Insurgents for the purpose of suppressing radicalism; there are others who would aid the Loyalists to save democracy. In either instance it is a case of adding frightfulness to horror in the vain hope that good may come. In supporting this nonpartisan relief program we express ourselves as believing that good comes from good, and evil from evil—and never the twain shall meet.

It is in this spirit and conviction that the Peace Board of the Five Years Meeting is designating the Spanish relief work as a special project to be commended to all our local meetings, and is recommending it for definite action and support in connection with Good Will Sunday. At least the project may be launched next Sunday, with solicitation to follow. May we convincingly proclaim good will by generous example.

# For Better Christian Hymns

**By Frederick J. Gillman**

*Last week our English Friend, F. J. Gillman, sailed for home after having spent several weeks in this country. His major concern amongst us had to do with stimulating interest in a more effective use of hymns as a means of worship.*

THE true purpose of Christian hymnody is to help us to live nearer to God. The singing of a hymn is not merely a musical performance, but an act of worship. If we keep that in mind it will save us from many pitfalls.

The Hymn Book of Christendom—not any particular book, but the whole distilled content of it—is in many respects the most important of the inspired additions made by the Church to the New Testament. James Martineau speaks of it as the greatest of all instruments of popular religious education. Incidentally it introduces us to a great body of Christian history and biography, doctrine and ritual, and it calls to our aid the twin divine arts of music and poetry to help us in our reach after the things that are true and lovely and of good report.

Of the dangers and pitfalls of art in worship I need not write, for the fear of it is bred in our Quaker bones. One thing is certain. To millions of people now and throughout the Christian era, hymn-singing is regarded as a natural medium for corporate worship. Its psychological significance is incalculable. As we sing together, something happens to us; there is a plus, difference from, and perhaps greater than anything we feel when we are alone. As Evelyn Underhill says, "The peculiar effect of rhythmic corporate utterance, in producing corporate feeling, and enhancing individual sensibility, is brought to the help of souls and the service of God."

Considering, then, the great ends which Christian hymnody serves, it is surprising that so little serious attention is given to the subject: and the more so because, as history clearly shows, hymns and their music may teach us to think wrongly and to feel wrongly, just as easily as to think and feel rightly.

What do they teach us about God and Christ and human life? And how do they make us feel about them? Those are the crucial and vitally important issues.

My impression, after study of the subject, is that a large proportion of our current hymns and tunes do not very well stand that test. Not only is the poetry and the music bad, but the conception of God and of his nature and purpose in the world is unworthy. The best thing to do with such hymns is to forget them as quickly as possible.

Two requirements are, I think, laid upon us in view of this situation: First, we must ensure that the content of the hymn-book we use is as good as it can possibly be made for our special groups or constituencies; second, we must do all we can to ensure that it is used as intelligently and reverently as possible. Its contents, and the way they are handled—that is the double issue before us. Can we feel satisfied that we have met such a challenge?

As soon as the attempt is made to lift the whole thing onto a higher level, certain obstacles stand in the way. Chief among them is the subtle power of association, which makes us prefer a bad hymn that we know to a good one that we do not know. "Let's have something we all know!"—how wearisome, how lazy a slogan! And how inimical to spiritual growth!

A further obstacle—let us have the courage to face it—is in ourselves. We have acquiesced in a situation that we know to be unsatisfactory. We know reform is overdue, but we are busy, and it will take a long time, and so we let things drift on. Happily, there are some who treat the matter with the seriousness it claims and are taking loving pains to invest our song-worship with real sincerity. I have met many such in America, both inside and outside our Society.

Space does not permit me to attempt to outline the measures which a reform of our current hymn-books would call for. At the moment I must be content to mention two, the one concerning the words, and the other, the music.

The trouble with so many hymns is that they are left in our books long after the life out of which they sprang has died and been forgotten; hence the sense of unreality. Often they come glibly from our lips, but they certainly do not come from out of our experience. We must seek new ones, charged with immediacy, springing out of our own times, pulsing with the life of today. North has given us one; and Merrill; and Chesterton; and "Woodbine Willie"; and there are others, written or to be written, and which we should quickly introduce into our worship.

As for the music, Romain Rolland somewhere speaks of those—far too many—musicans who talk without saying anything. The test of a good hymn-tune is solely this:

is it worshipful? Does it minister to one's highest and purest moods? Like all true art, good music is a revealer of the Divine Essence.

No doubt in hymn-singing we must seek for a kind of music that educated and uneducated will delight to sing. "There is," says Sir Walford Davies, "a kind of musical goodness which makes instant appeal to the untrained no less than to the trained musician." If we do call for the aid of art in worship, let us at least ensure that it is good art. A beginning to train ourselves, and others, to discern and love the best can be made just as soon as we realize that it is worth doing: and not before.

Throughout the history of our Society, Friends have striven to maintain sincerity in worship. It was largely because of the fear of insincerity that the early Friends refrained from hymn singing in their meetings. If now, in many of our present day meetings, the custom has found a foothold, how careful we should be to ensure that it is invested with reverence of spirit and intelligent understanding.

# Aspiring to be a Prophet

By Milton H. Hadley

DOES every Christian nurse a secret aspiration to be a prophet? How marvelous to proclaim, "Thus saith the Lord," to be a spokesman of the Most High! That would be far different from maintaining the services and being a priest—or its modern counterpart, merely a preacher. To vision what men may do and be; to foresee the Divine plan and call the people to prepare themselves for the changes the Lord is bringing; to lead them in walking the path pointed out by Jehovah: such is the highest calling permitted to man.

Some time ago Reinhold Niebuhr (with whom we enjoy considerable disagreement) called the attention to what Amos replied when the high priest, Amaziah, said, "O thou seer, go, flee thee away . . . prophesy not again any more at Bethel: for it is the king's chapel." Amos, in none too polite language, said, "You can't scare me, I'm an amateur, not a professional." (The translation is Niebuhr's, read Amos 7: 14 to see how it portrays the real meaning.) Amos was no hireling minister, dependent for his salary on a congregation of Amaziahs. He refused to blast against the government in secluded corners. He was herdsman and gatherer of wild figs. No priest, no matter how high, could ever scare him. Courage is the first requisite for prophets, ancient or modern.

Jeremiah tells his generation not to hearken to prophets who say, "Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you." In other words, that prophet who prophesies good is a false prophet. Force of circumstances makes such a presumption reasonable. The prophet is a watchman on the wall. The primary duty of a watchman is to look for danger. The primary duty of a prophet is to detect dangerous tendencies in the life of his day and cry out against them. He must herald needed change and warn against injustice, corruption in high places, leaders who are leading people astray. Anyone, prophet or no prophet, can depend on stubborn opposition from those who profit from or are comfortable in the *status quo*.

Yes, the prophet must say that the way being traveled is wrong and point out the end thereof. Should one, like Micaiah, have an Ahab to prophesy for, the prophecy is doubly sure to be of impending tragedy. Micaiah was only summoned when a project was questionable, and when Ahab questioned anything, the presumption might well be that it was wrong. Ahab's hireling prophets did not have the fortitude to stand up for the right, and they thus sanctioned the wrong. Micaiah must have been an amateur, like Amos, with an independent source of income.

I aspire to be a prophet of the Lord, but do I have the eyes of perception to fathom the direction of present trends and discern their fatal ends? Have I a soul so fixed on God that I can see his Kingdom and the path by which it may be reached? Have I the courage to speak forth? Of course, if we are on the King's Highway, walking gladly with Him, He has no need of prophets: a priest to pat us on the back is sufficient. But with human nature what it persists in remaining, will the time ever come when the Lord has no need of prophets?

Chicago, Illinois.

# Mother

One face the memory holds
That stirs the heart with joy whatever time
A thought turns backward to survey the span
Of life and fix upon the greatest urge,
The real incentive toward the goal of manhood,
Always breathing courage to press on —
It is the face of Mother.

And what a lovely face!
So sweet and tender, its enduring charm
Grips firmly every outreach of one's heart
And tugs, as if the most important thing
In all the world was here at stake for her;
Here, also, for the one she loved from birth
Who learned to call her Mother.

What music in that call!
That word, not used by angels, but reserved
For sons and daughters of the human race,
A symbol of the best in life revealed
By one who loved and let herself be loved —
That message from the Giver of all good
Couched in the name of Mother.

J. R. W.

# Prayer

Jesus, Thou Joyous One,
Who brought Thy messages of cheer
To humble folk beside Thee on the shore,
Grant us Thy freedom, Thy felicity,
Thy happy knowledge, that, forevermore,
We may discover for ourselves that Life is good.
So we may take our portion of the bounteous store
In this our Father's world, and multiply it manifold
Knowing that God is Love and that His Peace is Brotherhood.
Remove all worry over things that moth and rust consume,
Help us to enter into that abundant room
That is the many-mansioned place of Thy abode.
Grant us contentment as we bear the burden of our daily load.
Help us to capture that sweet comradeship with Thee
Thy followers knew in those idyllic days so long ago—
Those first spring days, beside the lake, in Galilee.

DOROTHY ANN GARDYNE.

Guilford College, N. C.

# The Preacher in His Study

By L. Herbert Reynolds*

*This is the major portion of a paper read at the meeting of the Pastors' Alliance of Kansas Yearly Meeting, held April 12 to 15, at Cherokee, Oklahoma. Herbert Reynolds is pastor of the Argonia, Kansas, Meeting.*

PREACHING is a great business. For business in its primary meaning signifies "one's serious employment," and surely preaching is just that—the most exacting and fruitful employment of which we have any knowledge. Preaching—real preaching—can never be a side-line, a secondary something, an avocation. Pastoral calling, while an important function of the minister, and church administration, though among his many duties, are not to supersede the supreme task to which he has been called and for the development of which he is ever responsible. Preaching, in the very nature of things, must be a magnificent obsession, as it was to the greatest of the Apostles who cried: "Woe is me if I preach not the gospel."

In every minister's library there should be a shelf which he can call his "shelf supreme," and placed thereon books upon which his eyes rest fondly and his hands touch with reverence. These volumes should be devoted to the discussion of the finest art in the world, the preaching of the Word. May I here suggest a few titles that should be on such a shelf: Preaching with Authority; The Ministry of the Word; The Cure of Souls; The Art of Preaching; Good Ministers of Jesus Christ; Jesus Came Preaching; and That the Ministry be not Blamed. To live with these and other great books is to gird on afresh one's preaching armour, to resolve anew to adventure forth to declare "the whole counsel of God."

Before turning specifically to the preacher in his study, let us consider what manner of man he is and what is the nature of the high calling to which he has dedicated his life. Definition of these matters is given clearly in this apt quotation:

"To be like Christ, to stand in his stead and speak in his behalf, sensible of a divine commission, persuaded that we are his ambassadors, not by infallible sacerdotal selection, not by the market law of demand and supply, but by immediate, internal and effectual call of God; and thus persuaded, to take the truths of Holy Scripture and unfold, illustrate, amplify them for enlightment and persuasion, and under the guidance of the Holy Spirit, to have them intensified by profound personal conviction, fused in the fires of one's own soul, poured upon waiting ears and hearts from lips touched with God's altar fire, and accompanied by every possible adjunct of effective posture and gesture and voice—*this is preaching.*"

Now that we have had a look at the one to whom our theme calls attention—the preacher—may we step with him through the door into the room that he calls his study. Here we will observe that phase of the minister's life which may well be termed his private life. It is here that his defeats are determined or his victories won. A very distinguished English Judge, Lord Bowen, in an illuminating statement of the powers and qualities required for success at the bar used these words: "Cases are won in chambers." That is to say, as far as the barrister is concerned, his critical arena is not in the public court, but in his own private room. He will not triumph by extempore wit, but by hard work. If, by the strength of his preparations, a barrister can convince his jurors before he meets them, shall it be otherwise with the preacher, seeking the verdict of his congregation?

Men are not deeply influenced by extemporized thought. They are not carried along by a current of fluency which is ignorant of its destination. Mere talkativeness will not put people in bonds. Happy-go-lucky sermons will lay no necessity upon the reason nor put strong constraint upon the heart. Preaching that costs nothing accomplishes nothing. If the study is a lounge, the pulpit will be an impertinence.

God's truth is for the mind. God's ministers are to handle this truth. They are "to reason of righteousness, temperance and judgment." They are "to be apt to teach, thoroughly furnished, handling the word of truth, and they are to give diligence to show themselves approved of God in his business."

We believe, therefore, that the preacher in his study will be a student. As to the quality of intellectual character possessed by him, it will be profound rather than brilliant, since the minister seeks a mental development likely to insure a permanence of influence rather than to make an immediate, popular impression. If he is to stand conspicuously before the same community for years, and to establish himself as a power over others, he must not only have a Godly walk and conversation, but must lay deep and broad the foundations of his intellectual character. Is not the lack of such foundations one of the secrets of the frequent changes and disgraceful "shortstops" in the pastorate?

The ideal preacher is naturally suggestive of the ideal study, although they do not go together necessarily. Conditions make strange bedfellows. Stress of finance, lack of room, church adjustments and so forth, put limitations on choice and make absolute ideals impossible, even in so seemingly limited a matter as a ministerial workshop. Also, what might be an ideal study for one man would, perhaps, be far from ideal for another.

The location of the study is a matter of no little importance. Shall it be in the meetinghouse or in the home? These and other questions must be faced. In determining locality, however, two things are to be kept in mind: that the study must be easily accessible and yet free from ordinary intrusions. Now and then, and sometimes frequently, occasions will arise making an immediate interview with the pastor almost a necessity. If he is perched in a steeple-loft or tower with the door below locked, he may miss a real need or a golden opportunity. But while thus easily accessible when needed, the minister in his study should be absolutely free from ordinary intrusion, and his retreat should never become an open family highway. His study should grow hallowed in memory and unspeakably precious in the progress of years.

As to outlook, it needs none. It is the room of all others for inlook. It is a study. And what does a study want of scenery? The man of God is there for intellectual and spiritual insight and for vision—vision of God and God's truth. He enters his study to delve in books, to commune with great minds of the past and present, and to look long and lovingly into the glass of the Word, to discover some new revelation of his Lord. He is not after flowers and fields and stretches of beautiful landscape. His face is heavenward, Godward. He would see "the King in his beauty."

The very word study suggests retire-

*Acknowledgment is made by the author for help received from the "Yale Lectures on Preaching" by Beecher and from Johnson's "Ideal Ministry."

ment, quiet, concentration, absorption. Thinking does not need much room. The immense sweeps of thought do not feel the confinement of four walls. Brain cells are not big, but they are roomy enough for the highest, widest, deepest thinking.

A study is worth nothing without books. Every minister of the gospel expects, in the course of time, to surround himself with books. And he purposes, by the grace of God, to grow more and more familiar with the Book of Books, to be versed in which is indispensable. To seek to find the great spoils of scripture is vital. To delve in the various mines of truth is desirable. Therefore, while seeking to be a scholar, the preacher should be, by eminence, a Biblical scholar. In this department his knowledge of books should be exceptional. He should make it a specialty. Weakness here is weakness at the foundation. Ignorance here is inexcusable folly. The Bible is not only the preacher's daily manual of devotion, but his great and only book of subjects, his authoritative letter of instructions, his one exclusive treasury of spiritual truths. Everything that can throw light on this great book should be at his command.

Therefore, among the books vital to the study will be critical apparatus, Biblical helps, the literature that conduces directly to Biblical learning, the books that tend to make the minister a devout, able, scholarly student and preacher of the mysteries of God. These should be known and, as far as possible, possessed by every minister of the gospel.

While space will not permit an adequate discussion on the buying of books, we wish to offer one or two observations in regard to this phase of our theme. No book is to be bought simply because it is cheap. A book for which there seems to be no special use is dear at any price. Haste to have a large library makes only waste. You cannot get an ideal library by the yard.

Other books of importance for the minister will be those on history and general literature, social and civic life, commerce and industry, labor and capital. But all these will be only for the purpose of making the student a more effective preacher of God's Word. The preacher-student in the study will sink the man of learning in the preacher. In everything undertaken with books, he will keep the one sacred object in view—better preparation for the great work of preaching the gospel and saving the lost. For him there will be no pursuit of science, history or literature for its own sake, no reading of any books, no grappling with social, civic, or religious problems save for the one great purpose of his ministry.

Then, too, there are some books that should grow in the minister's study. A scrapbook is one, a book ever at hand where the minister's miscellaneous and fleeting thoughts, suggested by reading, observation or meditation, may be entered. Of value, too, is a record book, in which can be kept summaries of sermons, by texts and topics, and wherein can be listed marriages, deaths, births, the names of those received into membership and other statistical data.

All of these uses of the study are valuable and important, but it is in the spiritual realm, in the possibilities of devotional uplift, that the study comes to its crown and glory. It should be the minister's mount of vision, his inner room where he keeps tryst with his Lord, his laboratory, his holy of holies. Here he will meet God—here or nowhere.

In his study he is to commune with the great minds of the past, and in the intellectual and spiritual fellowship thus furnished become enriched for his work. Here he is to bring to God the great needs of his people, their hungerings, battlings, defeats, heartaches and personal histories. Here he is to think for them, plan for them, pray for them. Here, with the burden of unsaved souls heavy upon him, he will kneel and casting that burden on the Lord, find him mighty to save.

For what the study is to the pastor he, in turn, will be to his people. If the study brings revelation to him, he will bring revelation to his hearers. If there he gets power, in the pulpit he will have power. If he finds nothing in the study the people will, ere long, find nothing in the pulpit.

Hence his study should have in it a shelf or section given over wholly to books designed for and adapted to spiritual nurture and the life of the soul. A Bible will be in this section—preferably a particular Bible kept always on its own shelf and used solely for spiritual nurture, thumbed more often than any other book of devotion and margined everywhere with pointers to its treasury of devotional expression and holding supreme and unchallenged place in a cluster of helps to devout and reverent speech in talks with God.

But while the Bible is the Book of Books for devotional expression, there are other and blessed helps to the language and spirit of devotion in the literature of worshipping hearts. Many of these fine books will find their way to the study and take their place in the section devoted to the literature of spiritual nurture, and with these books, gathered for his meditation and use, the preacher-student will saturate his mind and heart.

In concluding this consideration of the minister in his study, may I emphasize the fact that "a heavenly frame of mind is the best interpreter of scripture" and that unless his study is his oratory he will see no visions, but will, instead, "be ever learning and never able to come to the knowledge of truth," for in these realms even hard work is fruitless unless he has the fellowship of the Holy Spirit. But if his study is his sanctuary, the secret place of the Most High, then the promise of ancient days shall be fulfilled in him, "The eyes of them that see shall not be dim, and the ears of them that hear shall hearken," and the work of the Lord will have free course and be glorified.

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# Present Conditions in Cuba

By Ramiro Diaz

*An address given April 16 before the annual meeting of the American Friends Board of Missions. Ramiro Diaz is a member of the Cuba Yearly Meeting, is a student in Earlham College, and a delegate to the Friends World Conference.*

THE political situation of Cuba is fairly good at the present time, especially if we compare our present situation with the conditions existing there during the last four years. It is true that still the Cubans can not say that we are, in regard to political organization and stability of the institutions, to the level of the great democracies in the world. But there is not any doubt that our country has overcome successfully one of the most difficult periods of its history, and perhaps we may say, the most difficult.

Several factors contributed during many years to make the public life of our country extremely difficult: the tyrannical regime that had been established over our country; the inexperience of the Cuban Youth in political life, which engaged in a bloody fight against that tyrannical government; the economic depression, caused principally by the tariff policy of your Quaker President, Herbert Hoover, (who, between parenthesis, was not a good Quaker for the Cuban people). All these factors contributed altogether to make the condition of our country very unhappy.

Naturally, after so long a period of miseries and internal strife, our country has needed some time to restore to its original state. But gradually our country has been improving its political conditions. At present the political situation is entirely normal in all the Island, and the agitation and revolutionary propaganda that reigned during some years, have completely disappeared. Even the two most radical parties, the Cuban Revolutionary Party and the A. B. C. Party, have abandoned their revolutionary propaganda against the Government, and are ready to participate in the coming elections.

Very soon the present Government will call a Constituent Convention which will definitely finish the cycle of abnormality in which our country has lived since the powerful revolutionary movement that reached its climax in the fall of the Dictator, Machado, in August, 1933. We can now affirm that the New Cuban Constitution will contain the same democratic principles that at present reign in the greatest democracies in the world, because the outline of the constitution already elaborated by the Cuban Congress is almost perfect, if we can say that a human work is near to perfection.

The only dark point in the political situation of our country, and there is always a dark point in the most brilliant situation everywhere, is the constantly increasing influence, political influence, of the Chief of the Cuban Army, Colonel Batista, formerly a student in our Friends School at Banes. This situation can bring in the future a military dictatorship, the consequences of which can not now be discussed here. And although many Cubans think that really what our country needs more than anything else, is a "good dictatorship" in order to overcome its traditional political defects, I personally think that is not the remedy, because I believe it is very difficult, almost impossible, to harmonize the two words, "good" and "dictator."

But if we consider all these factors in general, we can affirm that our country has returned, at last, to its complete political normality.

## Economic Situation

The economic situation since the adoption of the policy of "buen vecino" (good neighbor) of your President Roosevelt, has improved a great deal, and is today very satisfactory. For instance, the Cuban workers are receiving now more than twice what they used to receive in the last years of Machado's government. This fact has brought, naturally, a great increase in the acquisitive power in the masses of the population, with the consequent increase of commercial industry.

The purchases that Cuba has made in the last year from the great manufacturing countries, and especially from the United States, prove clearly the notable economic improvement experienced by our country. Likewise, agriculture, base of our economic situation, has improved a great deal, and new methods of farming have been put in practice, especially in the western part of the Island, where several cooperative societies of farmers have been functioning with great economic benefits to the members. The principal product of our country, sugar, has a good price in the world market, and this signifies prosperity to our country, that depends almost exclusively on the sugar industry.

The production of coffee, bananas, oranges, and other tropical fruits has been increased over the Island, and a great increase in the exportation of these products to the United States has been noted, due especially to the favorable tariff policy of our "good neighbor," President Roosevelt.

The commercial relations between Cuba and the United States are so close, (Cuba sells to this country almost all its total production, and buys from the United States more than any other country in Latin America) that when you have an excellent economical condition in your country, ours is good, and when yours is bad, you can say that ours in Cuba is simply *terrible*.

But there is no doubt that Cuba is living now its era of economic restoration.

## Educational Situation

The educational problem, that during some years seemed insoluble, has reached in the past month of March a satisfactory solution.

The National University at Havana began normally its academic activities, the 29th of March, and all seems to indicate that in our highest Educational Institution a new era of normality has been initiated.

The Public Secondary Schools (Institutos) which have been closed during several years because of political conditions, are now working normally too; the Normal Schools, and Agricultural and Technical Schools are also performing their educational activities.

The budget of the Ministry of Education has been increased and a great number of public secondary schools are going to be founded very soon in the most important cities of the Island. In Holguin, where our most important Friends School is located, a public secondary school will be opened very soon. This fact can bring some troubles to our school there, unless we improve even more the condition of our school, especially with regard to buildings.

Private schools conducted by religious bodies, beneficent societies and philanthropic groups, compensate in some degree for the lack of public schools. Children of families in comfortable economic positions are sent to private schools.

However, that situation has now changed. During the past year a law was passed which permits the government to grant autonomy to the private secondary schools which meet certain minimum requirements. The schools can choose their own courses, give their own examinations, and certify to the University the standing of the pupils, which will be accepted by the University authorities. Our Friends School at Holguin has been granted that auton-

omy, and is now more important and free than it ever has been before.

This decision of the Cuban Government I am sure would produce immense benefits to our country, because what Cuba really needs more than anything else is hundreds and hundreds of schools of the type of the Friends School; that is, schools that give not only an intellectual and scientific instruction, but a moral and Christian education too, an education that prepares the young people of Cuba to live a life in accord with the principles of Jesus Christ.

### RELIGIOUS SITUATION

Cuba is a country in which there never has been declared, and I think never will be declared, the religious struggle that exists in some other countries. In Cuba there is no antagonism between the Catholic Church and the Protestant Church, and all the Protestant denominations maintain close relations, and often cooperate in Christian work.

The Catholic Church has a greater membership than any of the Protestant denominations, but the Protestant missions have a greater spiritual influence on our people. Every day the influence of the Protestant Church in Cuba is greater, and every day is noted a marked increase in the number of persons who attend our services, and take some participation in the Christian work. Due to the fine labor of the schools of the different Protestant Churches, and especially Oriente Province of Cuba, there has been in the last few years a powerful movement of the Cuban Youth toward a better and more Christian Cuba.

Really I think that the Christian work has a brilliant future in Cuba, because the Cuban people now understand that it is better to live a noble life following the principles of the Christian Church than to live in the obscurity and indifference toward religion that has characterized our people during centuries.

At Holguin, for instance, where the most important Friends school is located, every day the number of young people who attend our school and our Christian Endeavor, and who decide to live a Christian life, is greater.

A good part of the Cuban people has already heard the Gospel of Christ and made a decision in their lives. The other part is anxious to hear it, and really needs the Gospel of Christ more than anything else.

Especially to the Friends Church corresponds the divine duty of carrying its sublime message of "non-violence" and the eternal message of Love and Salvation of Jesus Christ to the good, noble and intelligent people of Cuba. If in the past Cubans have had many troubles in their public life, it has been due, principally, to the lack of persons who preach the word of Christ, and above all, persons who in their daily living show the real and tangible benedictions of the Christian life.

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## ONE BUSY SUNDAY SPENT IN CHICAGO

Woolman Hall, the meeting room of the Fifty-Seventh Street Friends in Chicago, is in the First Unitarian Church or Cathedral. Dr. Von Ogden Vogt, the minister of the latter, proposed a union Sunday Peace service, commemorating the twentieth anniversary of the entrance of the United States into the Great War, the cooperating units to be the Friends Meeting, the Unitarian Church, and the Meadville Theological Seminary, near by, represented by Dr. Sydney Snow, its President. The Friends were asked to provide the speaker and called upon the Editor of THE AMERICAN FRIEND. Sunday, April 25, was the date selected.

We were met at the Englewood Station Saturday evening by Marjorie Hill Allee and daughter Barbara, and driven to the Allee home on University Avenue, where we were further greeted by Warder Clyde Allee, the younger daughter Mollie, and by Marjorie Allee's mother—and our dear friend—Anna Hill. It is the kind of a stimulating family circle in which it is hard to get one's visiting done: there is always something more of interest to talk about.

On arriving at the Cathedral Sunday morning, we were most cordially greeted by Dr. Vogt and President Snow, both of whom participated in the service. It was rather an intriguing experiment—that of combining the ritualistic service of the Cathedral with the simplicity of the unprogrammed procedure of the Friends who meet in Woolman Hall. Its success was reasonably assured, however, by the warm sympathy and understanding shown so generously by Dr. Vogt. While he and President Snow wore the clerical robes, for instance, the latter were not even suggested for Harold Flitcraft, who "sat head of the meeting," and for the lay speaker of the morning.

The first half of the service was as impressively as artistically performed, everything focusing perfectly—through the readings, the prayers, the numbers by the vested choir, the hymns—upon the theme of the day. We addressed a large—and never a more receptive—audience upon the theme, "The Covenant of Peace." When we had finished, the audience entered into an extended period of meditation. The general offering taken was divided between the Emergency Peace Campaign, and the non-partisan relief work in Spain undertaken by the Friends Service Committee.

At the conclusion of the service it was our pleasure to meet many people, and so far as friendliness of greeting was concerned, it was impossible to distinguish between members of the respective groups cooperating in the day's program.

Immediately after dinner, our hostess and daughter Mollie took us to the Dr. Breasted Museum, but a few blocks away, where we spent an hour or so viewing the rich archaelogical exhibits depicting ancient civilization in the regions of the Nile and of Mesopotamia.

Then back to the Allee home where we visited with Friendly callers, among whom were: Robert and Martha Balderston (a friend "from out West" wrote us recently referring to him as "Chicago" Balderston); Mrs. Homer J. Coppock, proudly displaying snaps of that promising young grandson at Arthurdale Homesteads; Milton H. Hadley, the roving shepherd of all Chicago Friends; Tom Sugars, medical student from Everett, Washington, whom we met at the Quaker Cove Young Friends Conference on Puget Sound last Summer; and Dr. William E. and Eunice Cary, she a former student of ours and he a one-time fellow Glee Club member at Earlham. The Carys and their two girls are eagerly anticipating a trip to Europe this Summer. So are Marjorie and Barbara Allee, the former to gather material — principally in Paris — for another book. Having lived in Paris some months rather recently, Barbara, now a student in Chicago University, will make an excellent guide.

In the evening, at the Dr. Charles W. Gilkey home, we spoke to the Student Council of the University Chapel, a group of young people who cooperate with Dr. Gilkey in connection with the Chapel services and activities. The Council has been having Sunday evening talks interpreting various religious groups. At the preceding meeting a representative Catholic had presented Catholicism, and now we were asked to speak of the faith and practice of the Quakers. The number of questions put to us indicated a lively and sympathetic interest in Friends.

Back to Englewood Station then for a night train home—and ready for work, early if not too bright, on a Monday morning.

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## HOKKU

Earnest stress on things
Found good and true and lovely
Makes for character.

J. R. W.

# OUR FRIENDLY FORUM

What readers are thinking on topics of timely interest

## How We May Go Forward Toward Christian Unity

Editor, THE AMERICAN FRIEND:

Of all the important problems that are confronting the Church of Jesus Christ today, I know of none that is of more importance than that of Christian Unity. In his teaching, Jesus continually emphasized the idea that his followers should be *one*, even as he and the Father were one. How miserably we have failed to fulfill this ideal is well known.

Today we are facing a world-wide condition that practically amounts to a revolt against the Church of Christ, as well as all other forms of religion. There may not be any connection between this attitude the world has taken, and the fact that we are a divided institution but, personally, I am convinced that there is a very close connection.

While the necessity for Christian Unity has long been recognized by Christian leaders, and a determined effort has been put forth to bring it about, to date these efforts have come to practically naught, and the reason is not hard to find. Almost every one of these separate groups has as a reason for its existence the idea that it has discovered the essential and vital truth in the scheme of salvation and, as sole custodian of this truth, must assume responsibility for its propagation. We seem to have lost sight of the fact that Jesus told his disciples that in the final analysis what would convince the world of genuineness of his messiahship and the power of his kingdom was that his followers were all *one*.

I believe the condition we are in now can be traced to two major causes. The first is that we have become habitually creed-minded and can see no basis for Christian Unity except that of a universal creed. From this angle all promoters of Christian Unity have approached the problem. Two methods have been considered: the first being to persuade several of the sects to abandon at least partially some of their tenets and unite on a short creed; the other being to write a creed as long as the moral law and include in it the essential points of all the creeds. As can be seen readily, neither plan is either workable or feasible.

The second major cause I wish to mention is that today we are, in a large measure, thinking in terms and living in the atmosphere of the Old Dispensation, instead of in the New. That such a situation is somewhat to be expected becomes clear when we remember that the entire Bible was written by men who were thoroughly saturated with the Old Dispensation viewpoint, that Jesus and the apostles were of this type, also, and that the Epistles found in the New Testament were written by and to persons of like background.

Jesus, who had a perfect understanding of human personality, knew that people with this background and with spiritual sensibilities blunted by their environment, could not, over-night so to speak, turn their backs on everything they had known as religion and grasp the full meaning of his spiritual message. With his prophetic vision, he saw that in a few years the temple around which all their religious activities were centered would be destroyed and, the old generation passing away, new generations would follow who would be more susceptible to the meaning of his new program. Therefore, he said: "I have many things to say unto you, but you are not able to bear them now, but when the Spirit of Truth is come, he will lead you into all truth, he will take of the things of mine and show them to you, and he will bring to your remembrance all the things I have said unto you."

As a matter of fact, we are today living in this period of which Jesus was speaking, but we have failed to take advantage of our opportunities. Instead of going on under the guidance and leadership of the Holy Spirit to a fuller and more complete understanding of the New Dispensation, we have been content to drift along on a low spiritual level, half slave and half free. We have been trying to patch up the old garment by tacking on to it new cloth which, tearing off, enlarges the rent. In our attempts to introduce the new wine of the kingdom into the realm where controversy and strife are rampant, we have found that the wine bottles are continually being punctured by the instruments we are using in this warfare, and that the wine is being spilled.

It is my belief that God is definitely calling to the Church today to leave this low spiritual level, where we are so mixed up in our controversies over creeds, 'isms, forms and ordinances, and move the machinery of the Church over to the high spiritual plane and clear atmosphere of the New Dispensation, for only in this area can we expect to find real Christian Unity.

I am aware that this will be a tremendous undertaking and cannot be finished in a day, but we should make a beginning and go as far as we can. The first thing to do is to get our vision cleared up, so we can see clearly the line of demarcation between the Old Dispensation and the New, and to realize that Jesus never intended that the fixtures of the Old should be carried over and used in the New. He said, "Behold, I make all things new." With this clear vision, and under the enlightening influence of the Holy Spirit, we can go forward, preaching the gospel of the kingdom with a real understanding of what we are talking about, and confidently expecting the full measure of God's power and approval to sustain us in our work.

CHARLES E. CAREY.

Fairmount, Indiana.

## Blown by the Ill Wind of the Economic Blizzard

Editor, THE AMERICAN FRIEND:

Looking round the international scene today, there seem few signs of the truth of the old tag, *experientia docet*. Hence, if somebody produces evidence to show that in certain matters, at least, man really does appear to learn from experience, we rightly feel he is a public benefactor, and that we ought to "celebrate" by throwing hats in the air.

The Director of the International Labour Organisation, whose Annual Report is published today, in Geneva, presents us with such an occasion for modest rejoicing, on account of the lessons he draws from the experience of the slump.

Mr. Harold Butler is of course careful neither to exaggerate present recovery, nor to minimise the evils of the economic crisis through which the world has passed. But a large part of his Report is given up to proving, with chapter and verse, that the ill wind of the economic blizzard has blown us, surprisingly enough, a better "comprehension of social justice and of the economic means to promote it." Mr. Butler appears thoroughly to enjoy himself in showing up, against a background of statistics drawn from many countries, several hoary fallacies of economic orthodoxy.

Formerly, economic happenings were supposed to be "natural forces," or even "acts of God." They moved to "predestined consequences with the inevitability of fate." Today, Mr. Butler insists, man knows that he can control, in no small measure, his own economic destiny. And just as well too; for "the presence of widespread misery and unemployment no longer appears tolerable in a world which is able to satisfy every human need in rapidly increasing measure."

(Continued on page 199)

# When Pendle Hill Became a Mountain Top

By Arthur W. Hammond

IT is always a real privilege to be a member of a group meeting at Pendle Hill. There is something inspiring in the very atmosphere, some invisible spiritual force radiating a heart warmth that is contagious. But to be one of a group of ministers and their wives meeting there for a spring conference, and to attend some sessions of Philadelphia Yearly Meeting, is one of those rare mountain top experiences which we treasure most highly. Just such an opportunity was afforded to the ministers of New York Yearly Meeting immediately after Easter.

We arrived at Pendle Hill Monday evening, March 29, and were warmly welcomed by Grace Rhoads, the genial hostess; and we were cheered by the smiling personality of Emily Parker, who was there at that time in conference with the American Friends Service Committee regarding Service activities in Spain.

It was a beautiful evening and the wonders of early spring were in evidence. For those of us who had come from western New York it was especially delightful. All through the early morning hours deep snow banks had greeted our vision, and we had shivered in our cars. We had left large snow drifts in our yards at home, and often had we passed between snow banks much higher than our automobiles.

However, all that had been left behind when we crossed the State line into Pennsylvania, and only at times was snow visible in the Blue Ridge and Allegheny Mountains. Although the beauty of spring was spreading out before us everywhere, always was there a slight chill in the air that reminded us of the snow back at home.

But with all this, the warm association of Pendle Hill soon overshadowed all else. After a very refreshing evening meal, and we had assisted with the dishes, as is the custom with all guests there, our group assembled in the music room for our first conference session.

Elizabeth L. Hazard was at her best as she led us in our group thinking, and in charting our course during the conference days, as well as in matters pertaining to our own Yearly Meeting activities.

The next day was given over entirely to attending Philadelphia Yearly Meeting. Many of us had never been afforded that privilege before. All through the years have we known about this great body of earnest and active Friends. Often have we met different members who had been sent out on Friendly missions to some of the other Yearly Meetings, and always were we impressed with the earnestness of their religious zeal and warm Christian love.

Our expectation was therefore running at high tide when we were seated in the spacious west room of the Arch Street Meetinghouse, with its distinctive Quakerly appointments and Friendly atmosphere. However, some of us were hardly prepared for the flood of vital Christian expression that flowed so freely from the lips of many Friends, all of whom fairly radiated a warmth of spiritual power that demonstrated the "Presence in the Midst."

There was decided frankness and deep concern in the discussion of "The Problem of the Unchurched." Truly, it would be very much worth while for Friends everywhere to face as squarely this important problem. "Christ's Way of Life, is the high ideal we are endeavoring to promote," was perhaps the crowning point expressed in the discussion. Methods and individual responsibility were important features; however, the obligation of the Church as a body to carry out the Master's desire was an outstanding challenge.

On the following day when our group sat together in the quiet of Pendle Hill, and faced again our own problems and tasks as ministers and workers of New York Yearly Meeting, we felt ourselves still under the spell of spiritual uplift, which was so much a part of Philadelphia Yearly Meeting.

It was the last day of March, as we conferred thus together, and all of nature was continuing that ever marvelous process of bringing the green back into vegetation. New life was springing forth on every side. Three new stone houses were being erected in the front door-way, as it were, of Pendle Hill. It would be a poor, weak soul indeed, who would not gather fresh vigor, and rise to greater spiritual heights, under such inspiring circumstances.

It is not always in the reading of many books, or in listening to the speaking of multitudinous words, that we achieve our greater reserves. Ofttimes we are challenged to our highest accomplishments by the silent forces of associated circumstances and dynamic human personality.

The entire setting of our conference at Pendle Hill was permeated with an unlimited variety of resources, spiritual power, human personality, Nature's wealth of beauty, and human achievement—all like great refreshing fountains, were ours to partake of most freely.

The time passed all too quickly. In the final session on Thursday morning, we shared our experiences, prayed earnestly together, bid each other a fond farewell, cast affectionate glances upon those Friendly buildings and attractive grounds, and then set our faces again toward the fields of service into which our Heavenly Father had called us to sow the seeds of his Kingdom.

Some of us have already witnessed the beginning of the harvest from those spiritual experiences which we shared so freely at Pendle Hill.

Macedon, New York.

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## BLOWN BY THE ILL WIND

(Continued from page 198)

Formerly, unemployment was commonly deemed the result of individual laziness or unemployability. Today, few question the desire to work on the part of the vast majority of those who still remain workless. Moreover, unemployment insurance, non-existent in many countries before the crisis, has now been introduced widely, both as morally right and politically necessary.

Formerly, it was a truism of orthodox economists that bad times could be made better only through lower wages and longer hours. Today, it can be shown (Mr. Butler shows it) that low wages do not bring back prosperity; whilst shorter working hours and a "greater leisure movement" have been "accentuated, not retarded by the slump."

Formerly—biggest mental and material revolution of all—the assumption that slumps can only be cured by devaluation is now seen to be false. "The demonstration," Mr. Butler writes, "that in one country after another the upturn in business and employment coincided, not with reduction of wage-rates, the cutting of costs or the deterioration of working conditions, but with the abandonment of deflation and the adoption of monetary expansion, has made a deep impression upon the world."

But, as Mr. Butler well argues, there has to be method in these policies which once upon a time would have passed for economic madness. It must be *international* method, moreover. And that of course is where the I. L. O. comes in!

BERTRAM PICKARD.

Geneva, Switzerland.
April 19, 1937.

Pacific School of Religion Berkeley, Calif.

## TWENTIETH ANNIVERSARY CELEBRATED

Humor, tenderness and rededication made the twentieth Anniversary Meeting of the American Friends Service Committee an occasion long to be remembered by Friends who were present at the Fifteenth and Cherry Streets Meetinghouse last week, to celebrate the founding of this Quaker instrument for service. It was more than an occasion for reminiscences. Through the program of business and entertainment that filled the afternoon and evening, ran a vein of prophecy, telling of greater usefulness for Friends and closer unity among their branches.

The meeting, held April 23 and attended by some two hundred and fifty past and present Service Committee workers, was in the same building that witnessed the creation of the A. F. S. C. on April 30, 1917. Properly, the afternoon session was opened by Clarence E. Pickett reading from "A Service of Love in War Time" by Rufus M. Jones, in which is to be found an eye-witness account of that historic occasion. The attention of Friends was turned to the remarkable developments of Quaker concerns under the care of the Service Committee. By means of a chart, it was possible to trace the manifold activities in which the Committee is engaged and their relationships to the Society of Friends at large. This as a spring board, released from the body of the meeting a number of inspirational and advisory comments in regard to the future. J. Passmore Elkinton made plain the duty of Friends to become united in their spiritual and social outreach. "It is gratifying to see how widely we have reached in the past twenty years," he observed, "But in fact, we have gone a very little distance. Our main task of the next twenty years should be to create a real All American Friends Service Committee genuinely expressing the concerns of Friends throughout the United States, as well as Canada, Cuba, Mexico and elsewhere in the Americas." He pointed out that only until we have consolidated Friends on this continent, can we work effectively for world unity among Friends. Mary G. Cary also spoke of this thought, stressing the need for continued interest in the small Quaker groups in Europe which are a heritage of past labors there.

It is interesting to note how the most commonplace item of business gave rise to deep, searching thought and expression. The financial report for the month lent an opportunity for Friends to realize the responsibility for continuing worthwhile work already started. J. S. C. Harvey expressed the hope that there was present more than one Friend who could assume the financial burden borne by generous contributors in the recent past. "The most consoling thing about a self-perpetuating society such as the Society of Friends, is the fact that as death or other causes remove one supporter, another is raised up to replace our loss." He also spoke of the joy that comes through giving and sharing in the administration of the gift, pointing out that to a remarkable degree the Service Committee retains the essence of a democracy through the widespread number of active Committee members. Especially he spoke of the need to support the Institutes of International Relations if, as he said, Friends felt as he did that they were the most practical means of educating the public for peace. It was noted that there are now ten such institutes. The addition of ten more would enable ninety per cent of the population of the United States to be within a day's driving distance of one of them.

The gem of the afternoon session was the parable of the embattled flowers delivered by E. Raymond Wilson. This perfect satire on the folly of war, when reduced to terms of horticulture, will appear in print later. Spontaneously a ripple of applause ran through the audience at the conclusion of this polished appeal for peace.

The death of Auguste Senger reported to the meeting, drew expressions of appreciation for her valued services both in Philadelphia and in Germany during the child-feeding days. William Eves spoke of her important contribution to the work of raising funds and of interpreting to the German people the spirit in which Friends brought food to the children. A letter of condolence and appreciation was authorized to be sent to the family.

All good Quaker affairs should be (and usually are) punctuated somewhere along the line by the consumption of food, and consequently the delicious buffet supper provided by Lilly Pickett and cohorts and served with skill came in for its share of appreciation.

The evening's entertainment, from the first flourish of the announcer with his ominous giant fire-cracker and his threat to use it on long-winded speakers, to the last jest by Rufus Jones, was a great success. Vincent Nicholson, with many a quip, told of the stormy first days of the Committee, of rival factions and varying goals, all gradually fusing together as the members found a common ground and established themselves thereon. William Thomas read amusing extracts from letters received in this early period, requesting Service Committee cooperation in various projects—from securing a nice Quaker wife to establishing a settlement on quarter sections in Kansas.

The tale was carried through the middle years by Rufus Jones and brought to a close by Clarence Pickett's report on the problems now confronting the Committee. Interlarded with these illuminating talks were several amusing skits illustrative of various phases of Service Committee life in differing times and places.

At the close of the planned program, Patrick Murphy Malin was introduced as one of the four workers chosen to go to Spain this summer to direct the Service Committee's non-partisan feeding program there. With characteristic fervor, he urged young Friends to carry on the work of the Service Committee and to be ready to stand courageously for their convictions in time of stress. He ended his appeal with the challenge of Paul to the Corinthians: "For if the trumpet give an uncertain sound, who shall prepare himself to battle?"

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## LYNN GROVE QUARTERLY MEETING

Lynn Grove Quarterly Meeting was held April 17 and 18 at Oak Grove, south of Grinnell, Iowa, with representatives present from all the meetings.

Frank W. Dell, pastor at Oskaloosa, was present and in the meeting on ministry and oversight brought a challenging message on spirit-led meetings. In the worship service he again spoke, giving a helpful message on prayer. In the afternoon business session he gave an expository message based on the book of Ephesians.

In the afternoon a women's missionary meeting was held, when Della Day talked on our opportunities for mission service. Velma Newport presented a report of work being done in Palestine, and Vera Williams told of child life in Cuba.

The young people's rally was well attended. A cooperative supper was enjoyed and in the devotional meeting which followed the mixed gospel team from William Penn College was in charge.

Ermin Perisho of William Penn College was heartily welcomed as guest speaker in the Sunday sessions. In the morning meeting he spoke with power on "I and My Father," and in the afternoon service directed by Anges Whitaker, he again spoke, this time in his capacity as Chairman of the Yearly Meeting Missionary Committee, on the work and needs in our seven mission fields.

Dinner was served on both days by the Oak Grove women.

# QUAKERDOM · AT · LARGE

Albert L. Copeland, Presiding Clerk of Western Yearly Meeting, and Recording Clerk of the Five Years Meeting has accepted the invitation to give the evangelistic sermons and devotional half-hour messages at the sessions of Oregon Yearly Meeting to be held next month.

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On April 26, Jehiel Bond, a minister, and his wife, Anna Jane Bond, observed their seventy-first wedding anniversary in Richmond, at the home of their son, Dr. S. Edgar Bond. Except for the fact that both had suffered a recent attack of pneumonia, they have continued to be in excellent health, and were able to enjoy greetings from numerous friends. Jehiel Bond is ninety-five years of age and Anna Bond ninety-two.

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Bread cast upon the waters does come back. A recent remittance to the Emergency Peace Campaign from a man in New York was accompanied by a personal note which read: "In enrolling for this movement I wish to express a gratitude to the Quakers who at one time supported me. As a high school boy of twelve in the city of Bremen, Germany, I enjoyed Quaker school meals for quite a while."

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In connection with his assignment in producing within the next two years a book on higher education under a grant from the Carnegie Corporation of New York, Robert L. Kelly has chosen the Claremont Colleges, California, as his initial headquarters. He will conduct a Seminar there on Selected Problems in College Administration and Teaching during the second semester of the academic year 1937-38. He has also accepted an invitation to take a place on the program of the biennial conference of the World Federation of Education Associations to be held in Tokyo the first of August, after which he will make a short visit to some of the universities in Japan and China which have developed largely under American influence.

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"If, instead of voting for Miss France or Miss England, we could have a competition for the title of Mother of Europe, Dame Elizabeth Cadbury would win it easily." Such were the words spoken of this prominent English Friend on a recent occasion when she made a plea for peace, the occasion being a reception given in her honor when, as reported in the London *Friend*, thirty nations were represented. Apropos of such honorary titles of tribute, who might be termed the First Lady of the World? Writing recently in *The Missionary Herald*, Dorothy P. Cushing answers thus: "If unstinted devotion to the cause of her countrymen in an effort to make life in all its phases richer and more productive is any criterion for selecting the World's First Lady, it would seem that lovely Meiling Soong, Wellesley 1917, wife of Generalissimo Chiang Kai-Shek, has earned that honor."

## NEWS OF OUR MEETINGS

The semi-annual meeting of the Connecticut Valley Friends was held in New Haven on Sunday, May 2. A meeting for worship took place in Dwight Hall on the Yale campus, with lunch served to Friends at the local Y. W. C. A. An afternoon program in the Y. W. C. A. assembly room consisted of a brief business meeting, followed by addresses by Howard and Anna Brinton, Directors of Pendle Hill Friends Graduate School. Howard Brinton spoke on "The Meaning of Worship," and Anna Brinton on "Quaker History in Quaker Epistles."

* * * *

A quarterly meeting young people's rally was held on the evening of March 31, with the young Friends of Arnolds Park, Iowa, acting as hosts and hostesses. After devotions, led by Francis Malloy, a musical program was given. Then followed presentation of the play, "The Prodigal Comes Home," given by the older Christian Endeavor members. A social hour in the church basement was followed by refreshments, with which the evening ended. . . The annual quarterly meeting missionary conference was held at Greenville on April 21. Morning devotions were led by Hiram Wadleigh of Washington, D. C., who used the sixth chapter of Galatians as a setting for a brief, inspirational peace talk. Afternoon devotions along the line of missions were led by Mabel Barglof. Lora Arms told of her work and experiences during twenty years on the Jamaican field. Musical numbers and readings were given, as well as a brief review of the study book, "Congo Crosses." A picnic lunch was enjoyed at the noon hour.

* * * *

Scranton, Iowa, Friends have had the joy of receiving into their meeting twenty new members and transferring two people from associate to active membership. Eighteen of these persons, many of whom are young people, were received into the church on Easter morning. . . The Preaching Mission conducted by the pastor, Anna Albery, was resultful, especially among the members of the Bible School. . . The young people of the Christian Endeavor were hosts to attenders at a Quarterly Meeting rally held in March. The theme of the all-day program was "For Christ and the Church," and appropriate messages given by Paul Barnett and Ben Harris were much appreciated. The rally ended with a six o'clock banquet.

* * * *

Under the able and spiritual ministry of Hubert Mardock of Greenleaf, Idaho, Haviland, Kansas, Friends have been enjoying a splendid revival season. We are having a constant growth in membership and are enjoying fine unity and fellowship. . . The church grounds have been landscaped, planted with evergreens and ornamental shrubs and the lawn sown with blue grass, and new walks and curbings have been laid. A few months ago the meetinghouse was renovated throughout.

* * * *

After eight years of service, John Compton, pastor of the Carmel, Indiana, Friends Church, has handed in his resignation. During his pastorate the meeting has shown noticeable growth, and it is with regret that Carmel Friends relinquish the faithful leadership of John and Mary Compton.

* * * *

While in Washington, D. C. as the main speaker at a Youth Conference, Hornell Hart spoke at a meeting on May 8 at the Florida Avenue Meetinghouse on "The Meaning of Meditation." Frederick J. Gillman was a very weclome visitor recently at the National Capital. His address on the English Allotment Plan at a tea meeting at Florida Avenue was greatly appreciated. . . The Associated Executive Committee of Friends on Indian Affairs held its annual meeting, April 30 and May 1, at Florida Avenue. About thirty Friends from New York, Richmond, Indiana, Philadelphia and Baltimore were present at the Friday night dinner and the Saturday sessions. On Saturday evening, Merle L. Davis gave an illustrated talk on Friends Missions in Africa at the Irving Street Meetinghouse.

* * * *

Much to the regret of Friends there, Frank W. Dell has resigned as pastor of the College Avenue Meeting of Oska-

loosa, Iowa. At the close of the pastoral year, he and his wife will return to California, where he will devote the major part of his time to his work in visual education in the development of Christian character.

## KANSAS YEARLY MEETING PASTORS' ALLIANCE

Contributing to the success of the Pastors' Alliance of Kansas Yearly Meeting, held April 12 to 15, at Cherokee, Oklahoma, was the generous hospitality of local Friends and the untiring efforts of their pastor, Alfred Smith.

The theme of the sessions, "An Exemplary Ministry," introduced subjects that were of vital interest. Gorman Y. Doubleday, president, Dillon Wooten, song leader, and Oscar Battin, pianist, effectively directed proceedings. Merrill M. Coffin, the guest speaker, brought us face to face with our responsibility as workers together with God. His expository messages on John 17, and the evening evangelistic services, were an inspiration.

Various topics pertinent to ministers and their professional and private lives were discussed by Alliance members. Levi Johnson faced us with the difficulty of a minister's finding time for prayer. The importance of his study in preparing the minister to preach was urged by L. Herbert Reynolds, who said that within its walls the pastor would find the strength necessary to perform his mission. Ministerial health was treated by Alfred Smith, who stressed the necessity for mental, physical and social well being.

The importance of a minister's sensitivity to his audience and their thoughts and feelings was mentioned by Susie Schrauner, who made us see ourselves in the pulpit as others see us there. How to prepare for a revival was the theme of Lloyd Cressman who urged the importance of our recognizing and meeting the needs of our congregations. He also discussed the relationship which should obtain between the local pastor and the visiting evangelist during and after revival meetings.

The technique of pastoral visitation was fully and helpfully described by Estella Garrison. The pastor's home, its place and influence in the community, and its regulation and equipment were discussed by Richard Wiles. "Does the Christian minister have a message for young people; and can he deliver it with confidence?" These were the questions asked by Gervas A. Carey and answered by him in the affirmative. The cultivation of traits essential to a preacher in performing his primary task, that of soul winning, was the subject spoken to by Lance Brady.

The Yearly Meeting Superintendent, Frank W. Davies, after quoting statistics showing that five-ninths of our membership attend our services, exhorted us to give ourselves unreservedly to the task of reaching the many, many people who now have no connection with the Church of Christ.

Ministers in attendance returned to their work feeling they had had practical and spiritual help for the tasks before them, and imbued with a determination to render a continued and more powerful Christian service.

## THEIR GOLDEN WEDDING CELEBRATED

John and Rosa Lee Jenkins Frazier, who live in the neighborhood of the Union Center Friends Church east of Hartford City, Indiana, celebrated their Golden Wedding anniversary at their home on Sunday, April 11. Their eight children, seventeen grandchildren (one granddaughter was absent), and two great-grandchildren were present to help in the celebration. Open house was held from one to six o'clock, during which time calls were paid on them by about two hundred friends and relatives, each of whom was served a piece of the large gold and white wedding cake made for the occasion.

John and Rosa Frazier were married on April 7, 1887, in Winchester, Indiana, and moved to their present home forty-seven years ago. At that time there was no meeting in the community and by donating the ground on which the buildings stands, they were instrumental in the setting up of the Union Center Friends Church, erected forty-two years ago. Both John and Rosa Frazier are birthright Friends.

## ARTISTRY

Though Nature scatters snowflakes
With seeming careless hand,
She weaves them into carpets
That snugly fit the land.

ALBERT W. MACY.

## IMPORTANCE OF OXFORD CONFERENCE

The Universal Christian Council has recently published an interesting eight page booklet entitled, "The Issues at Oxford." This booklet is a series of questions on the six general subjects which will be discussed at the coming Oxford Conference on "Church, Community and State," which meets in this famous university center of England from July 12 to 26.

The Oxford Conference and its sister conference at Edinburgh, August 3 to 18, are gathering together representatives of practically all of non-Roman Christendom to face the pressing issues which now confront the Church, and to formulate ideas and a program regarding them. The Oxford Conference will deal with Life and Work, following in succession to the Stockholm Conference in 1925. The Edinburgh Conference will deal particularly with Faith and Order, coming in succession to Lausanne in 1927. Christian leaders from all over the world will gather, and have these weeks of conference together over vital questions concerning religion and the Church.

The booklet, "The Issues at Oxford," has been prepared to encourage widespread participation in the preparatory thinking for the Oxford Conference. Only about two hundred and fifty people can go from America as representatives to the Conference, but they are eager to have the ideas of thousands of people who cannot go, but who can express themselves on the issues to be discussed.

The Universal Christian Council will send to individuals and groups gratis as many of the booklets as can be used to advantage. The answers to the questions should be in the hands of the Council not later than June 1, 1937, so that the replies may be tabulated and the results prepared for the delegates. Write the Council at 287 Fourth Avenue, New York City.

At few times in Christian history has the Church been confronted with more serious challenges, and yet at few times has it been given greater opportunity for rising to the situation with a stirring Christian message. It is the hope that out of Oxford and Edinburgh will come clarifying ideas and renewed enthusiasm and faith which will send the Church on with new wisdom and new morale to exert its influence in the life of today.

At its session in 1935 the Five Years Meeting appointed Elbert Russell and Alvin T. Coate to represent it at the Edinburgh Conference and Elbert Russell has since been commissioned to represent Friends at the Oxford Council.

## FRIENDS OF THE FRIENDS IN SWITZERLAND

The week-end of April 3rd and 4th was the occasion for a new episode in the development of the movement of friends of the Friends in Switzerland. The little group at Lausanne were invited to be the guests of the group in Geneva for an informal opportunity of joint conference and worship. It was expected that about six or eight visitors would be welcomed in Geneva, but in the end they numbered fourteen, as one or two friends came from Berne and Zurich. The Geneva group were strongly represented, and the attendance at the two sessions and the Sunday morning meeting for worship was about forty.

The Geneva group realized that this was the first occasion for many years when the whole of the proceedings from beginning to end and all contributions were conducted in French; at times the struggle for expression on the part of non-French speakers was difficult—and amusing.

Hospitality arrangements had been excellently planned by Blanche Weber, and after a cheerful supper together in true Taconnerie style, the Conference settled down to the Saturday evening session under the presidency of Marie Butts, Clerk of the Geneva Meeting. The subject for the meeting was that of "Guidance." Hélène Ebbett and Adèle Jaquerod first gave various illustrations from the lives of early Friends, and James Forsythe followed with a brief discussion of the relationship between the individual and the group, and the question of group guidance. The group reached a very deep place when Hélène Monastier spoke in her simple and sincere way of the problems of guidance in individual lives today, of the different varieties of experience and of the hindrances in our lives in following the inner leading.

At the close of a very unified and profound meeting for worship on Sunday morning, Rodolfo Olgiati laid before the group his concern for the Spanish situation and his desire for the cooperation of Friends in launching an appeal for funds to provide camions. The meeting continued this subject later at the Hotel where the Sunday afternoon session of the Conference was held after a group of Hostel students had pelted Olgiati for an hour with questions on the Spanish situation.

The subject of the "Wider Fellowship" of Friends was then introduced by Bertram Pickard, and was followed by a variety of questions and reflections on Friends' methods and practices. The Conference concluded with a period of silent worship.

A High Tea and some opportunity for friendly personal intercourse before the visitors left for Lausanne, concluded an opportunity which was felt by all to have been characterized by a wonderfully real sense of fellowship, harmony, and depth; and a give and take" which enriched all who were present.

## NINETY-ONE AND GOING ON A HUNDRED

On Sunday, May 2, Aunt Susanna Hollingsworth of Ludlow Falls, Ohio, became ninety-one years of age. Although she had been confined to her home during the winter, she reacted finely to Spring and the spirit of May Day and attended both Sunday School and meeting on her birthday. In the afternoon she was at home to friends and relatives who called to express their love.

Susanna Hollingsworth is the widow of Furnas Hollingsworth, a minister who rendered valuable service not only within West Branch Quarterly Meeting but in other parts of Indiana Yearly Meeting as well. She maintains an alert interest in the work of the church, to which she continues to render valuable service. We have very practical evidence of this: within the past two or three years she has been agent for THE AMERICAN FRIEND in her meeting, among members of which she has succeeded in arousing fresh interest in the church paper. We herewith confer upon her the honorary insignia of the Quaker Quill, good for one "free ride" on our Good Will Tour among Friends who have performed meritorious service to the paper.

## A QUAKER ICELANDER IN TELEVISION STUDIOS

In his London correspondence to *The Guardian*, published at Madras, India, Hubert W. Peet says in a recent issue:

"Yesterday I accompanied Klemens Gudmundsson the Quaker in Iceland, to the television studios to take part in the 'Picture Page' section of the afternoon and evening programmes.

"Klemens Gudmundsson, who is now on his second visit to England, first heard of Friends about twenty years ago when he was studying at one of the famous Folk High Schools in Denmark. He had long been a 'seeker' and he felt that in Quakerism might be the truth that he was seeking. On his return to Iceland, he managed to get some literature on Friends in Norwegian, which he is able to read. He then came to England about 1928, and went to his first Quaker meeting at Clevedon in Somerset. 'There were only a few present' he told me, 'but in the silence there seemed to be the kind of worship I was seeking.' Later he went to Woodbrooke and to Fircroft, the Adult School college, nearby at Selly Oak, Birmingham, and was received into membership at Mid-Somerset Monthly Meeting of which he is still a member.

"Nearly every year since, he has spent some months in the early part of the year, before the hay harvest demands his attention on his farm, in going round Iceland, visiting farm houses and holding meeting in little villages. As he told his 'television' viewers there are no railways in Iceland and so he has to walk many hundreds of miles on foot. Some of the Lutheran clergy he finds friendly and occasionally he has a chance of speaking in Iceland churches. He has also on several occasions broadcast on the Icelandic radio, and he has translated, or rather adapted, several Quaker pamphlets into Icelandic.

"It was a curious experience for this quiet Icelandic farmer to participate in the television programme but he seemed quite at his ease, and made friends at once with the other participants—a parson who was showing his tame parrot who did tricks, a model maker explaining his model of the new Waterloo Bridge, Miss Prunella Stack, a physical culture exponent who has just been appointed to the board which is to superintend the government's scheme for more general physical culture opportunities, and the singers who were present."

## HOKKU

The rod and our bread
Come from Heaven together
To guide and sustain.

J. R. W.

## NEWS PARAGRAPHS FROM WILMINGTON, OHIO

The Evangelistic Committee of the Yearly Meeting met, April 14, at the home of A. Ward Applegate, pastor at Wilmington, for a conference with Dr. Ellsworth N. Smith of New York City, Director of Town and Rural Church Life in the Women's Home Missionary Society of the Northern Baptist Convention.

The March meeting of the Woman's Missionary Society was an inter-racial one, with members of the Missionary Society of the local colored church furnishing the program. Their missionary work among their own people was reviewed and several much enjoyed readings and musical numbers presented. Tea was served afterwards to attenders among whom were several visitors from meetings outside of Wilmington.

Sylvester Jones, Chicago business man and prominent Quaker, who recently returned from Spain, spoke on conditions in that war-torn country at the worship hour on Sunday morning, April 25. He talked again at a union service of the local churches held that evening, at the Monday morning chapel exercises at Wilmington College, and at a Rotary Club luncheon that noon.

Esther Farquhar of Cleveland, Ohio, and a member of Wilmington Meeting, visited relatives and friends here before she sailed for Spain on May 4th to engage in relief work there under the auspices of the Service Committee. Before leaving this country she conferred with the Spanish ambassador at Washington, D. C., concerning her service in his country.

Center Quarterly Meeting was held in Wilmington on May 1. Reports on the state of Society from the various meetings were gratifying. The worship service was conducted by Elmer H. Brown, pastor at Jamestown, who spoke on "Guarding a Sacred Trust."

## GUILFORDIAN GLEANINGS

Dedicated to the memory of Dr. Lewis Lyndon Hobbs, first President of Guilford College, is the book, "Guilford: A Quaker College," by Dorothy Lloyd Gilbert of the Guilford College Faculty. Just off the press, this attractive volume of three hundred and sixty pages, bound in grey cloth with gold lettering, traces the history of Guilford College from the time of its founding down to the present. Its material, divided into nine chapters, is embellished by eleven appropriate illustrations.

Clyde A. Milner, President of Guilford College, is President-elect of the North Carolina Philosophical Society, which met recently at Guilford College to hold its third annual session.

Professor Algie I. Newlin, who has been awarded a scholarship to the sixth annual summer session on international law to be held at the University of Michigan, June 28 to July 30, is one of fifty American professors so honored. This seminar, conducted under the auspices of the Division of International Law of the Carnegie Endowment for International Peace in cooperation with the University of Michigan, has for its purpose the providing for attenders of an opportunity to participate in a period of intensive work in international law and international relations under outstanding leaders in American and Canadian life.

Eight new members, five of them students, were elected to membership in the Guilford College Scholarship Society. Among those so honored were President Clyde A. Milner, appointed because of his exposition of the function of a small liberal arts college, as presented in one of the chapters of his book, "The Dean of the Small College"; Dorothy L. Gilbert, Professor of English, selected because of her new book on "Guilford: A Quaker College"; and T. Gilbert Pearson, President Emeritus of the National Audubon Society, chosen because of his contrigutions to the field of ornithology and his recent volume on "Adventures in Bird Protection."

Dr. Paul Trueblood, a cousin of D. Elton Trueblood, and at present a teacher in Lake Mohonk School for Boys in New York, will act as head of the Guilford College English Department next year, in the absence of Philip W. Furnas, who has been granted a leave of absence to do graduate work. Dr. Trueblood is a graduate of Willamette University in Oregon and of Duke University in North Carolina.

## DAWN IN THE COAST RANGE

Night draws her cloak about her
And fades into the west;
For rosy Dawn is dancing
Upon the mountain crest.
The incense-laden breezes,
Their censers swinging high,
Immerse in dewy fragrance
The earth and sea and sky.
Afar the white-capped ocean,
Through shimmering veils of mist,
Is watching for the sunlight,
And waiting to be kissed.
The mountain brooks, down-racing,
Are laughing as they leap,
The choristers of woodland
Are wakening from sleep.
And now a chorus splendid
Salutes the rising sun,
A symphony proclaiming
A glad new day begun.

ALBERT W. MACY.

Pasadena, California.

## QUAKERS IN CORONATION HEAD LINES

As recently stated in our columns, the Society of Friends in England is one of the "privileged" groups permitted to address a newly elevated sovereign, and is also invited to appoint a member to represent the Society at the coronation ceremonies. Wilfred Littleboy, Clerk of London Yearly Meeting, was accorded the honor in connection with the coronation of King George VI and his queen. In this connection, English Friends certainly made the international head lines, and over what many would consider a comparatively trivial matter. However that may be, it is intriguing to note how ready was the King to honor their scruples, as reported in the dispatch from London, dated April 27, and published in the daily press thus:

"Knee breeches as a covering of the male underpinnings at the coronation on May 12 of King George VI of Great Britain suffered another setback in the fight with long pants today—this time at the hands of English Quakers.

"As a result, W. E. Littleboy of Birmingham, chairman of the Society of Friends, as official Quaker representative at the coronation, will be in Westminster Abbey next month in plain evening dress with long pants. This was made known after King George himself intervened to overrule the Duke of Norfolk, who as hereditary Earl Marshal of England is the coronation dictator. The Monarch ordered that the Quaker delegate be allowed to witness the crowning with his shanks covered.

"The Society of Friends began to shy away from short coronation pants several days ago. To use the old Quaker phrase, there was 'a stop in mind' of members about their representative wearing any special dress, so lengthy correspondence began with the Duke of Norfolk. The Earl Marshal had told the Quakers their representative must wear either court dress or modified evening dress, the latter involving breeches and silk hose.

"The Quakers replied, stating their objection was not to the 'details of the costume but to the fact that a specific costume is required before a representative is welcome at the ceremony.'

"The letter continued: 'If the regulations of the ceremony do not permit of representatives of religious bodies such as ourselves being present in normal dress, it will be for us a matter of regret, but it will in no way alter our prayers at the coronation that the King's reign may be blessed of God.'

"The King thereupon interceded and commanded that Quaker representatives may go to this coronation as at the last two—that is, in ordinary evening dress."

## Relief in Spain

Projected by
American Friends Service Committee

The first unit of American Friends Service Committee relief workers to feed refugee children and mothers in both loyalist and insurgent Spain sailed May 4. Food, especially milk, and clothing for the exclusive use of starving and destitute war victims will also be shipped to both sides of the civil war.

Before entering Spain the workers will be joined by Emma Cadbury, who has directed Quaker relief work in Vienna for thirteen years. Other Americans will be sent over as funds are available and the work develops.

Esther L. Farquhar, social worker in Cleveland, will proceed to Barcelona where English Quakers have established refugee feeding stations. It is expected that the American relief will largely supplement meals for children in refugee colonies. The Loyalist Government reports 250,000 children have been gathered into these colonies and 116,000 other children under ten years of age are still in Madrid. Throughout loyalist territory there is serious food shortage.

Wilfred Jones, a Chicago social worker, son of Sylvester and May Jones, is expected to enter Nationalist Spain and, through insurgent officials at Burgos, determine what can be done to alleviate the needs of refugees in that area. Some 30,000 war orphans are known to be lacking clothing and medical supplies according to the report of Sylvester Jones, who recently returned from Spain where he made a tour of inspection on both sides on behalf of the American Friends Service Committee.

Also appointed to serve on the relief mission are Patrick M. Malin, Assistant Professor of Economics at Swarthmore College, and Dan West, representing the Church of the Brethren. In accordance with the traditions of Quaker relief, these volunteers will serve without pay.

Henry Tatnall Brown, Chairman of the committee in charge of the Mission stated that "absolutely no partisanship will be shown," but that American food and clothing will be distributed impartially on both sides, according to need. "We are in no sense supporting one side against another" he said. Our sole interest is to save the lives of some of the innocent victims of this war, and through non-partisan sympathy and good will to overcome hatred and point the way to reconciliation."

The food situation in Spain, according to reports received by the American Friends Service Committee, is exceedingly grave. More than a million refugees have thronged the eastern sea-coast provinces, doubling and tripling the population in many cities. Acute food shortage is reported in Madrid where English Quakers are opening feeding stations. There is urgent need for milk, flour, meat and sugar and for cod-liver oil to prevent rickets and tuberculosis among children who already exhibit evidences of malnutrition.

Many religious organizations and church groups are cooperating with the Service Committee to extend an appeal for funds throughout the country. They include the Federal Council of Churches, the Mennonites, the Church of the Brethren, and the Unitarian Church. Local committees are being organized in various cities to assist the Service Committee's campaign which has headquarters at 20 South Twelfth St., Philadelphia.


# BOOKS FACING . . . . . PRESENT - DAY ISSUES

**Christianity and Our World** ..... **50 cents**
**By John Bennett**

Here are suggested some of the definite things which Christianity does mean for our time. Face to face with the serious problems of secularism, moral confusion, the economic order and the rise of the fascist state, the author is convinced that "Christianity says the things which need most to be said."

**Kill or Cure?** ..... **$1.00**
**By Muriel Lester**

Miss Lester, known as "the Jane Addams of England," convincingly presents the utter futility of war and demonstrates the ways to peace. Throughout the book are many illustrations from the author's own experiences in her work at Kingsley Hall in the slums of London.

**Living Religion** ..... **$1.50**
**By Hornell Hart**

Here is a manual for putting religion into action in personal life and in social reconstruction—a manual "written as a working outline of methods which have proved successful for passing out of discouragement and defeat into life abundant—out of social chaos into a world of brotherly men."

**Christianity and the Individual** ..... **$1.50**
**By Halford E. Luccock**

A timely appraisal of the place of the individual in contemporary society and life—of the Christian outlook in the world—and the essential contributions Christianity must make to the recognition of personality.

**World Conference Commission Reports** . . . Complete Set, **50 cents**

All Friends, whether or not they expect to be in attendance at the coming World Conference, should read and study these challenging reports dealing with: The Spiritual Message of the Society of Friends, The Individual and the State, Methods of Achieving Social Justice, Education, and International Cooperation.

**FRIENDS BOOK AND SUPPLY HOUSE**
**101 South Eighth Street** **Richmond, Indiana**


## QUARTERLY MEETING AT FARMINGTON

Friends at Farmington, near Macedon, New York, have enjoyed the largest and most inspiring Quarterly Meeting in recent years. In the January session at Batavia, it was decided to hold the April Quarterly Meeting over the week-end and that all the ministers should remain in attendance.

It was a new experiment for our generation, but it proved to be a delightful success. The Friends at Farmington are very efficient in entertaining a Quarterly Meeting group, both in their homes, and in serving meals in the dining room of the Meetinghouse. Therefore, the social contact was very pleasant and agreeable.

The business sessions were very interesting and ably handled. Sara Keats

Dillingham presided at the desk during the Meeting on Ministry and Oversight, and Albert G. Hull is Clerk of the Quarterly Meeting.

During the intermission Elsie Reef, who is chairman of the Young Friends Conference group of western New York, met with a fine company of young people to discuss plans for their summer Conference.

A special Peace program was arranged for Saturday evening, when the peace drama, "Mother Earth and Her Children," was presented very acceptably by young people of the Farmington Meeting.

The high light of the entire occasion came in the worship service on Sabbath morning. The local minister, Arthur W. Hammond, led the meeting into a deep devotional attitude. Everett Chapman presided beautifully as minister of music. Herbert Huffman Jr. read from the scriptures and led in prayer. Elizabeth L. Hazard spoke from the audience, and Edwin Tuller inspired and challenged us all by his very earnest sermon message.

The afternoon session was in charge of our Young Friends, and was a very delightful occasion. Clarence Gilbert, a Senior in the Rochester-Colgate Divinity School, delivered a strong address to Youth.

Truly it was a Quarterly Meeting of outstanding spiritual value which Friends will long remember.

## IMPORTANT CONFERENCE ANNOUNCED

One of the significant gatherings of the year will be a conference of the American Friends Colleges which will meet at Earlham College on June 16 and 17 next for the purpose of developing techniques for the creation of a Christian World-minded Quaker Youth, both among those in our Friends Colleges as well as those outside college. This Conference will include the presidents of the colleges, Biblical and other professors primarily interested in the subject, and one or two representative students of each college.

Preparatory to the gathering, a seminar topic will be considered by each college's representatives in order to lay the foundation for a more adequate discussion of the problems involved when the conference convenes.

## BOTH TIME AND MEETING PLACE CHANGED

An important change has been made in both the time and place of meeting of the Pacific Coast Association of Friends. It has been found impossible to house the conference in the Spring, and consequently the dates this year will be June 25-27. The place will be Lagunita Court at Stanford University.

Many factors favor the new location and time. Friends from a distance will have opportunity to visit the California Yearly Meeting, which will be held June 16-22 at Whittier, and the Mills Institute of International Relations, which runs from June 22 to July 2. Institute leadership will be available for the Association meeting.

With several leading friends living in Palo Alto and with the Brintons gone from Mills, Stanford becomes a logical as well as a beautiful place to hold the Conference.

## COMMENCEMENT SPEAKERS AT FRIENDSVILLE

Arthur W. Santmier, pastor of Knoxville Friends Meeting, will deliver the baccalaureate sermon to the Academy graduating class on the morning of May 23, in the Friends meetinghouse, Friendsville, Tennessee. Howard W. Cope will be the commencement speaker on May 27 at eight o'clock, closing a good school year with Marvin H. Jones as principal.

## PASTOR WANTED

After six years of service as pastor of Knightstown Friends Church, George W. Bird desires to end his services on the last Sabbath in August. We are praying the Lord to choose for us his successor, and in some way reveal to us who he is and where. Write to Dr. T. R. Woodard, Knightstown, Indiana.


# THE WHITTIER

A Friendly Place where you will find attractive and comfortable accommodations, appetizing food, and economical rates. Fifteenth and Cherry Sts. Owned and operated by The Philadelphia Young Friends' Association. F. M. Scheibley Management. Strath Haven Inn, Swarthmore, Pa.; The Hamilton, Norristown, Pa; Chester Arms, Chester, Pa. The Whittier also has facilities for luncheons, banquets, meetings and conventions. Telephone: Rittenhouse 5850.



# OAKWOOD CO-EDUCATIONAL FRIENDS SCHOOL ∴ FOUNDED 1796

The New York Yearly Meeting school with Quaker traditions. College preparatory and General courses. Oakwood students are making superior records in outstanding colleges of the country. Individual needs in both work and play receive careful attention. Located seventy-five miles from New York on the Hudson.

WILLIAM J. REAGAN, Principal Box 18 POUGHKEEPSIE, NEW YORK


## UNTOUCHED FIELDS

Many Friends of Indiana Yearly Meeting have not realized the need for promoting our work in untouched fields. Can you not help perform this important task by making a pledge to the endowment committee of the Yearly Meeting Evangelistic Board? For further information, write Thomas M. Cox, Anderson, Indiana.

## BIRTHS

ACHELPOHL—To Brenton and Thelma Hodson Achelpohl, Argonia, Kansas, December 25, 1936, a daughter, Janis Kay.

ELLIOTT—To John and Jane Elliott, Chicago, Illinois, on April 20, 1937, a daughter, Rebecca Jean.

PEARCE—To Marion and Doris Hodson Pearce, Argonia, Kansas, March 13, 1937, a son, David Douglas.

## DEATHS

CHARLES—Daughter of Aaron and Piety Arnold Hill, Emily Hill Charles was born near Arba, Indiana, April 28, 1851, and died at her home in Spiceland, Indiana, December 19, 1936. In 1883 she was married to Clarkson Charles, (who died in 1905), and thereafter gave herself wholeheartedly to the loving care of his six children. However, the genial atmosphere of her presence shed its radiance far beyond the family circle, and all who knew her cherish with gratitude their memories of her inspirational friendship. A Friend from childhood, she was a consistent and conscientious Christian and an ardent worker in the various departments of the meeting, being especially helpful as a member of the Woman's Missionary Society.

DAVIS—At Colorado Springs, Colorado, April 22, 1937, William H. Davis, aged eighty-two years. The son of Clarkson and Rebecca Blanchard Davis, he was born July 11, 1854, near Liberty, Union County, Indiana, but moved with his parents to Iowa at an early age. Later he made his home near West Elkton, Ohio. He was married to Rebecca Taylor on December 13, 1877. Although they had no children, they became foster parents to their cousins, Maude Taylor Paster and her brother, Louis Taylor, and later adopted their niece, Mary Frances Taylor Randall. In 1914 they moved to Richmond where they lived until his wife's death. Following that he made his home in Economy, Indiana, before removing in 1933 to Colorado Springs to live with Maude Paster. Active in all he undertook, he was earnest in his support of education and of the work of the church. His church membership had been with Friends at

West Elkton, Ohio, and at West Richmond and Economy, Indiana. Besides his two foster daughters, two brothers and two sisters survive him. Funeral services were held at Colorado Springs and at Richmond, Indiana, with Truman C. Kenworthy, Ida T. Parker and Charles M. Woodman speaking at the latter.

GOTHARD—At Whittier, California, April 16, 1937, Dr. Joseph W. Gothard. The son of Lewis and Margaret Gothard, he was born January 3, 1862, at Corbin, Kentucky. Following his mother's death in 1869, the family moved to Tennessee. Like many other children in the South after the Civil War, he had scant opportunity to attend the public schools, but in 1881, at the age of nineteen, he entered Friendsville Academy, from which he was graduated in 1887. Then he entered Tennessee Medical College, graduating from it in 1891. On May 7, 1890, he was married to a Friendsville Academy school-mate, Cordelia Lee, who died a year ago, a sister of Rosa Lee, for many years a missionary in Palestine. For forty-six years Dr. Gothard practiced medicine, rejoicing in the opportunity thereby afforded him for service: first in Virtue and Friendsville, Tennessee; then at Grand Junction, Colorado; and, until a month before his death, at Holbrook, Arizona. Two children survive him.

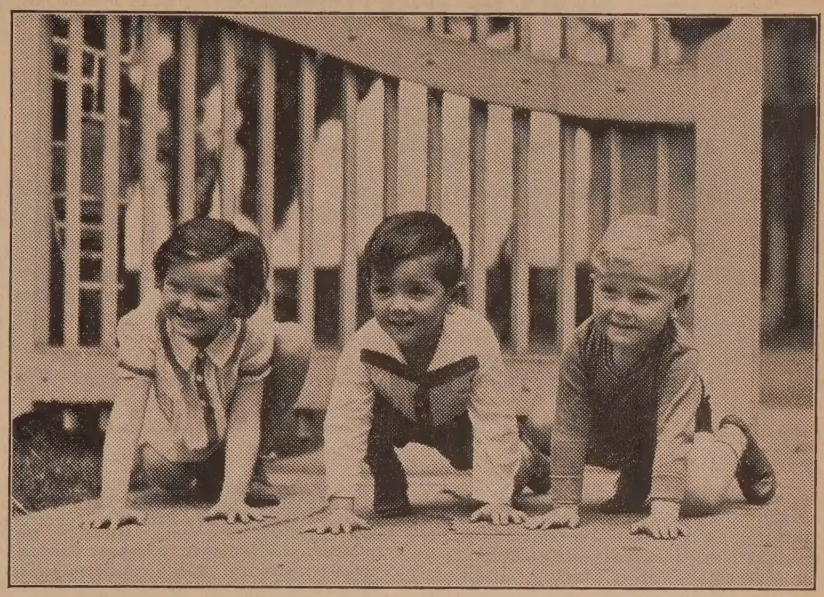
HILL—At his home in Pasadena, California, March 4, 1937, Herman J. Hill, eldest son of John M. and Mary E. Woodard Hill. He was born, September 12, 1866, near Blomingdale, Indiana, where he spent his boyhood. He spent some years in Kansas and Michigan, coming to California in 1894. In 1900 his church membership was brought to the First Friends Church in Pasadena, at whose services he was a faithful attender. Of his noble Christian character, one who knew him well said that it could be summed up in these four meaningful words: conscientious, generous, friendly and faithful. He is survived by a sister and five brothers. Beautiful and impressive funeral services were conducted by his pastor, Edwin McGrew.

KIPHART—At Cincinnati, Ohio, April 20, 1937, Frances Turpin, wife of Charles K. Kiphart and daughter of Harry F. and Ida Belle Stoffregen. She was a member of the Cincinnati Meeting. An infant son and two brothers survive.

MALAY—At her home in Millbrook, New York, February 17, 1937, Mary Malay, aged eighty-one years.

MARIS—At her home in Bloomingdale, Indiana, April 20, 1937, Nellie Cassatt Maris. The daughter of Charles and Mary Cassatt, she was born in Wabash, Indiana, March 23, 1888. Graduating from Earlham College in 1911, she taught in the Bloomingdale Academy during the school year of 1914-15. On November 25, 1915, she was married to Cloyce O. Maris who, with their two foster children, Robert W. and Mary Jean, and one brother, survives. She was a loyal and devoted member of the Bloomingdale Meeting, serving her church in many ways and filling many places of responsibility. But her greatest service was one of everyday, Christian living. Funeral services were held in the Bloomingdale meetinghouse in charge of the pastor, Lyman G. Cosand, and Nathan Pickett.

SCANTLAND—At the home of her



GET READY - GET SET - GO!

"Get ready, youngster! I'm betting on you. Daddy wants to see you win more than anything else in the world. And not just this race, either. As Daddy sees your tiny feet pattering down the pavement he thinks of other races far ahead — grim, hard races that will tax every ounce of strength in that little body of yours. Races that mean success or failure!

"Get set, too! It's so important to start right. Let me show you! Let me help all I can, before you have to shift for yourself.

"Go to it! You are off, little thinking that other days may come when Daddy won't be here to hold your hat and coat, won't be here to cheer you, won't be here to hug you to him as you win or lose your races in the games of life.

"But that's all right. I've taken care of that, thanks to the Provident Mutual man. No matter what may happen, you'll not be handicapped through any fault of mine.

"Get ready! Get set! Go!"

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**NEWS OF WESTTOWN**

Founded and Maintained Since 1799, by Philadelphia Yearly Meeting of Friends (Arch Street)

*For Old Scholars and New Friends*

SPRING 1937

Fourth Month 9th—Second week-end camping trip for Senior boys.

Fifth Month 15th—Westtown Mothers' Council invites faculty and pupils to their annual picnic on the school campus.

Fifth Month 29th—Alumni Day. Students present Midsummer Night's Dream in the Greenwood.

Sixth Month 16th—Commencement. Sixty-six Seniors expect to receive diplomas.

Enrollment for next year is proceeding rapidly. The two upper classes are likely to be crowded, and preference will be given those entering the lower High School classes. Friends are urged to apply promptly as space is especially reserved for them only until Fifth Month 1st.

For catalogue and information, write

JAMES F. WALKER, *Principal*, Westtown School, Westtown, Pa.

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daughter, Edith Hartman, Rising City, Nebraska, on March 27, 1937, Mary J. Scantland, daughter of John T. and Jane Hunnicutt, aged seventy-six years. She was a member of Economy, Indiana, Monthly Meeting, but had made her home in Nebraska for more than twenty-five years.

## FOR SALE

Fine home site, corner lot, 134 x 150 foot front, within two blocks of large Friends Church and four blocks from Junior College and Friends Academy. G. Y. Doubleday, Haviland, Kansas.

## FOR RENT

Six-room cottage fronting Dewart Lake at Quaker Haven Park near Syracuse, Indiana. M. L. STEDDOM, 504 Aberdeen Drive, Middletown, Ohio.

## NOTICE

When traveling through Bedford, Pa., Friends will find comfortable rooms and breakfast at 211 South Juliana Street, one square from the Lincoln Highway and Horse Shoe Trail. ANNIE W. SMITH.

## HOTEL ACCOMMODATION

London: Recommended by Friends. Gordon Hotel, 7 Gordon St., London, W. C. 1. Two minutes from Euston Station; one minute, Friends House. Central west end. Hot and cold water in all rooms. Bed and breakfast 6/6. Euston 2782.

## WHERE TO STAY

When visiting Philadelphia, make your headquarters at Friends' Arch Street Centre, 304 Arch Street. A friendly home in the midst of the city's greatest historic shrines. Apply to Aida T. Orner, hostess. Room rates, $1.50 up. Restaurant service if desired.

## LOCAL MEETING DIRECTORY

**CHICAGO, ILLINOIS**

**Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.**

**Chicago Monthly Meeting. South Side meeting at 66th Place and Blackstone. (6620 South and 1436 East) Bible School at ten, meeting for worship at eleven. Jackson Park "L" to Dorchester, east one block, then south. Milton H. Hadley, minister, 6020 Ingleside, telephone Fairfax 6641.**

**Evanston Meeting. Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at nine-forty-five, meeting for worship, eleven. Milton H. Hadley, minister.**

**57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 5700 Blackstone Avenue, Telephone Dorchester 7627.**

**CINCINNATI, OHIO**

**Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 9:45, and Meeting for Worship, 11:00 a. m. Robert Jones, Pastor.**

**DENVER, COLORADO**

**Friends Meeting, 4100 Shoshone Street. Worship 11:00 a. m., Bible School 9:45 a. m., Christian Endeavor 7:00 p. m. Visiting friends call Cecil E. Hinshaw, Minister, 3855 Clay Street, Phone Gallup 4650W.**

**DETROIT, MICHIGAN**

**First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.**

**KNOXVILLE, TENN.—"Hub of the South-East"**

**First Friends Church, 2100 Washington Ave. Bible School, 9.30. Christian Endeavor, 6:30. Meetings for Worship, 10:45 and 7:30. Mid-week meeting, Wednesday, 7:30. "Our latch string is always out." E. K. Coggins, Clerk, 345 East Oklahoma Ave., Phone 2-2781. Arthur Santmier. Minister, 713 Polk St., Phone 2-9384.**

**MINNEAPOLIS, MINNESOTA**

**Friends Church, 1st Avenue So. at 14th Street. Meeting for Worship at 11 a. m. Pastor, H. Millard Jones, 135 East 37th Street.**

**NEW YORK, N. Y.**

**Grammercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.**

**SEATTLE, WASHINGTON**

**Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, William J. Murphy, 2315 East Spruce Street.**

**WASHINGTON, DISTRICT OF COLUMBIA**

**Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome.**

**Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.**

## A Message to Friends

who are considering entering children at George School this year.

The Committee of Management desires to give preference to children of Friends. Because the demand for admission is larger than the capacity of the school, a selection of non-Friends must be made. This selection is not completed until Friends have had sufficient opportunity to apply.

The Committee has established the following procedure:

(1) Places will be reserved for children of Friends up to May 15. After that date the school will accept applications from others. These applications will probably fill all available vacancies at that time.

(2) Children of Friends and former students will be accepted as members of the senior class up to June 1 only, assuming there are still vacancies in the school. No others are accepted for the senior class.

(3) Funds available for scholarships are limited. The Committee is to conclude its work at an early date. Applications should be filed promptly.

Because of the educational program at George School, giving emphasis to three-year sequences, parents should bear in mind that it is very desirable that boys and girls be entered in the first or second class.

*For information about the course of study, tuition rate, scholarship, etc., address—*

GEORGE A. WALTON, *Principal*, Box 351, George School, Pennsylvania